M-351

Tuesday August 21, 1962

Played in Thursday Oct, 18, 1962

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You understand why we check up on the names? Because you have to realize that this happens every time you are not here either. And I would like to indicate by that, that it is necessary tp come here regularly. There is a sequence on these Tuesdays. And I do not want to repeat too much of certain essential, detail things that we have to face gradually. So, for that reason, I advise you to come as often as you can and not to rely on tapes and things of that kind because almost the unforeseen can happen you know. When we have a particualrly good meeting that I am particularly proud about myself, then it turns ou t that the tape did not work. And I cannot repeat things too oftne. What is necesary, as necessary steps to take when one is now sufficiently aware of the necessity of working. I have talked in great deal about participation. It is a question, you remember, which comes after the first steps; Do Re Mi being the three steps. Do meaning yo try to see oneself with the necessary impartialtiy and simultanaity. The second step being participation, and the thrid step experimentation. These are still three preliminaries for real, you might call it, big work.; things that are necessary, which have to do a great deal with wet, voluntary, conscious labors to some extent, and intentional suffering. I do not want to go into detail about that as yet because we are still in preliminaries stages of trying to understand. And we must also know that regarding observation, we have only touched on one particular part, which of course, is a very important part. When I say try to observe, to become aware of your physical body, the reason being that when I try to do that, I have more chance of becoming aware of a particular section of myself than I would be if I tried to become aware

of feelings operating or mental functions. And I have esplained a few tâmes why it is necessary tp sbart woth something that is a little easier because the others are so extremely difficult. If I try to be impartial towardâ something that is my feelings, and impartiality has to do with a feeling process. when I try to develop a faculty in my mind of objectivity, trying from that stand point to seemental processes, you understand how difficult it is to really have any idea of what is meant by a method of becoming aware, For that reason, we try first to become aware of the physical body, all the time having in mind that that is only a first step again, altho a big one. And altho the physical body occupies a tremendous amount of space, you might say, in our lives the motivating forces are intellectual center and emotional center. And, by itself, the body does not do very much unless it is one command or on the instigation of something also which are organs functioning or special kind of groupongs of cells in ourselves which have to do with our real life, in that sense of a feeling man or an intellectual man. So, we have to face this particular difficulty: how to become observant of a feeling and how to become observant of an intellectual process. For that reason, I have talked a great deal about participation because participation is something that I go out from inside towards the outside, as you remmmeber, that I try to remain aware; that I now try to participate on my physical behavior. That it is absolutely necessary that I remain aware while I do that, and that the emphasis is consantly on trying to be awake and then participate on behavior as I know them of my phycial body, my physical center, the different forms of behavior. I then learn, in participating, to keep something to myself from which stand point I now see something else of myself; that is my body. The same kind of process has to be used when you

want to become aware of your feelings. In the beginning, with feelibgs, it is a little easier to be helped because feelings aree expressed on thephysical center; a little easier thatw the intellectual center expresses itself, not as easy in your physical body. Intellectual center, the mental processes, can be kept on your mind wothout any further expression, But emotional center expresses itself in your physcial xcondition. And if I become aware and participate in certain activities of my phsycial center, I will be able to trace activitiew which are related to a result, or an effect on my feeling center on my physical center, I can trace backe where they came from, and, in that way, reach my feeling center. This sounds a little thoeretical but I am quite certain you can distinguish quite easily in certain manifestations where the motivation comes from. If it is because of a thought or just because your body tries to behave in a certain way as a desire for its own life, you might say, or tht it is a result of a feeling expressing itself in a certain behavior form on your body. I now participate in that. That is, I remian aware of myself when I now have a form of behavior and try to remain aware in participating with that, at the same tine going bac k to the source which has caused that form of behavior. This is, of course, quite theoretical. You will only find out by trying to do and getting experience of that kind. Now, in that, you will have some difficulty, hevause you must understane what is reallt involved. Here is my mind trying to becone observant of my physica body. It establishes a relationship between the mind and the body. And, in order to be a good observer, you have to develop a faculty whchih you do not have at the present time, ot very little developed. That is, a faculty of objectivity so that when it see the body, it sees it as it is and it will accpet it as it is. The motivating

force for this particular process and relationship is natuarally to be found in your feelings. And then, in trying now to introduce a feeling, a wish to want to work, you have to remember all the time that the motivation must come from a part of yourself, on the part of yourself, that you then wish to work, wish to see yourself, wish to observe, wish toremember uourself in that sense. In this statement: I wish to work, I am opposed to another statement that I do not wish to work. And it is these two forces that i must see, in between which I have ti make a choice without falling into either one. Sometimes the difficulty is to understand that there are two forces which, I have said many times: If they do touch each other, they eliminate each other and the one that is the strongest stays and the other one is simply immersed with the forst one, the stronger. The weakest is sacrificed at its own expense and merged with the strongest so that the result os the strongest minus the weakest , which then is still the strongest of the two. In order to see this quite well, try to imagine the two forces as if two people shake hands. One is stronger than the other. And the purpose os that one pulls the other, whenever they can, wither towrads one, towqrds Mister "A" or towatds Mister "B". In that ease, when they shake hands, "A" touches "B". The result when "A" is stronger is that "B" simply is sacrificed and that A goes his way with "B". If the case were a different way, that "B" were the stronger, it would go the ohter way. The result of two forces meeting, or which touch each other, whih are under each others influence, will always result ih one force. In order to bring about a certain form of unity between three different items, like we have in three different ceneters, we have to introduce, and Gurdjieff mentions this by name of neutralizing force. It simply means that something else which is a force, whihc has to be neutral. It has

neutral to both. That is, it cannot take sides. I cannot take the side of the positive or the side of the negative. It has to remian constantyl between positive and nega ive, preventing them from meeting and, at the same time, being effected by either, by bith of them at the same time. If you illustrate in this w$_a$y: I go North and on the West side I have a firce that will pull me towards the West. On the East side I have a forc e that will pull me towrads the East. My aim is to go North. If I go East, I am lost as fat as the North of West os concerned. If I go West, I am lost a s fat as North and Esat is concerned. M,y aim is in the direction of Nirth. Let's say you are wqlking on Lexington Avenue and you go uptown. And there is 64th Street west and 64th Street right. If you fall in any one of these two, you are the sij ply lost in that direction, and you have forgotton that that you want to go North on Lexington Aven e. The neutralizing force, remianing a force, has in mind to stay on Lexington SAvenue going North; wishing to be effected by the forces from the west and the forces from the east, but not to be submerged by the, thak only to keep, you might say, as a man, his consciousness of both forces. On theleft saide, let's say, there is an animal. On the right side is God. In the center, a man walking up Lexington AVenue could be conscious man. I hope you understand this. The function of netralizing froce,which is effected by both positive and negative, and then, in that action, becomes one. And then makes out of the three rel "I", dependant on the entity, that is, the unison, the connecting of the three forces becoming one. If I go to the West, I am completely an animal. If I gp to the East, I am completely God. If I go Norht, I can remian man. The purpose of the harmonious development of man is not to become God. And it is not to remain anumal. It is a putpose to beceom a man, as conscious as he can be, and

Suspension

reach a certain level of being in which he himself is combined into one. By means of that, he will reach another level and another level and ultimately could become Gid. But if I trun to the right, that is, towards the East, wishing to become God, I would become an angel. I woud forget my duty on Earth. And I cannot forget that simpky becaseu I was born on earth and I was not bron an angel. Therefore, I have obligations on Earth that have to be fulfilled first. Now this other question of "I" and it. When I see myself performing mechanically, I become observant towards that something which I have called my personality. "here I see it from, how I start in the beginning with my mind, acquiring a faculty of objectivity, is that in mind mind certain parts of mt mental pbocess start to function independantly of the other mental finctionsing and, at the same time, remaining objective towards myself as I am, either physical, emotional ot intellectua. In this particular process we make a distinction between observer and observee and a relationship between the two. And it is then as if, in the beginning, something sperates from myself, which then looks at this mecahnical creature functioning in a certain way. The part that speerates is this faculty and that f or the time being, I call "I". That what is observed becomes it and remains it. Now gradually out of this situation, when I continue to remain observant, when I now continue to wish to remain aware and awake, something in my starts to change and thereby forms a certain unity in myself, that is, wishing with the three parts of myself, to become aware of the functioning of itself. This requires of course a little bit more philosophy, you might say, because it is very difficult to try to understand that something sperates out, which I call "I", from it,assuming that should give the order to such a seperation, when I know that when i remain on the same level as where my personality is, no one is

interested to seperate from that. So the reason why we have to introduce something of a different nature which I call objectivity, is simply to guve that a certain power over whatever the presoanlity represents. ANd that is the beginning of my "I" altho I already call it "I" and it as a seperation. But that what has gàven the order towrdas this I. again is away from those two. And then it becomes comparable to a neutralizer between my I, which is the faculty of objectivity, and it, whicy is the result of my subjectivity. So, again I find myself in a triangle inwhich something of me, different from either one or the other, widhing to become a man, is in relationship to both I and it. Now I work. That is, I am now aware of something of me being aware. That is, the neutralizer in me becomes aware in the sense of noticing the fact of a struggle going on between part of me which I have called I and part of me which I have called it. That is, there is this struggle in me of wishing to work and not wishing to work. There is also a realiztion of eating or being eaten. And it is at this point where the three now are balanced, that again, because of the fact of objectivity existing, there is enough heat, dependant of this friction between I and it., enoguh heat genera ted because of which the three parts fuse into one. This woulc be cons ious man. Now let's see it a little differently. I am trying now, with my physical body, realy to try to change my mental and my emotional finctions into different rates of vobration. I can say it alos in anothe rway: I can say that already certain higher centers exist in me which are not available to me at the present time unless they are uncovered. I can say also that that what exists in my is only potentially of a different kinf of nature or slass, andstill should develop into the possibility of a body. My first step, that is, the realization of myself being mechanical and seein this process, leads to a certain form of knowledge. It is

knowledge which is acquired by means of a faculty of being aware, a faculty of objectivity. It forms in me something I call understanding. Understanding is one of the most important words in work. If I understand what happans and has happened, if I understand really why people behave in a certain way and not differently, if I understand that things are, people in general, I myself included, am mechanical and that I must behave , I must feel and I must think the way I do, then I will understand and I will not judge. The French saying:

Si tu comprendes, si tu ne parliez pas. (??)

If I understand, I will forgive everything. Therefore this is a question of understanding which we have graduall to gain, as a result of my pondering and valuation in my mind with the material I receive in an objective sense. That is, the impression whch I receive in my mind, having been made conscious on account of my efforts to wake up. will produce understanding in myself in a different place than where my mind is, at the present time, located. It is very often the result of an experience; expreince, in this sense, belongs also to thenrealm of, you might call it, a body, altho it is not really a body. It is a state or a level of being. And this being is also differentiated into three different parts. It is made up of experience which is a result of my ordinary mind and my physical body behaving and being observed and producing thereby material which I call experience of the right kind. That is, experience of an onbjective hature. The resuot of that in my level of being is understanding. The third part pf my level of being has to do with feeling. The feeling that I can have, when I have experience and understanding which is a logical outgrowth of my ordinary emotional or feeling cenetr, is the feeling of uhity. And this is why I emphasi e this question of fusion into one, because because of that I have an experience of being unified,

united, being an entity, in other words: being, which places that experience on a dfferent kind of level than my ordinary existence in the physical world. The more unified I am, the higher my level of being. And the experience and the realization of this kind of state, is very comparable to the state of mysticism or unity with God or unity within oneslef. And it is really towards that that one gradually starts to strive, to make put of ones physical body, out of my behavior on Earth, out of walking on Lexington Avenue, a level of being which is self-contained and is free from all of the influences to which my ordinary physical, mental and feeling centers, my personality, is subject. Here is the picture now. We are looking for understanding. We will only have it be valuating that what is now received in ones mind as an image of my physical center which I see, as an image of my feeling center which I now participate in, and of mental processes inwhich I alos participate as a process of thought going on within me, towards which I constantly have to remain objective. This is really the biggest problem. I find myself with many thoughts, considerati i ns, different attitudes towrads different people, and an awful lot of business that is not my business. When I start to ponder, that is, the valuation of certain thoughts that I have received, and I receive them now, with an apparatus that is a little closer to the truth because I have, by means of becoming observant regarding my physical body, acquired a possibility of an instrument which is muchmore truthful and more exact. It is that onstrument yhat is necessary to see myself thinking. And become aware of the thought processes as I now weight them, one against the other in the proper light, without any rationalization ot other kind of conditioning process. What I am syaing at the present time will occupy you for many

years. It is not something that you will just take because here it is and now I start to observe my thoughts. There is absolutely nothing in it that you have to know further than only to do it and you will not do it. And you will be constantly thinking instead on trying to observe your thoughts. This is the reason why I do not want to talk about it until you know something about participation. When you can participate in your physical action, when you can rem an aware for a certain length of time, when you can continue to remain aware and not be interfered with, either with thoughts about yourself or a feeling about yourself, then you can try to become aware of either feelings or thoughts. And if you cannot do that, then do not try it, because the more often you will try and fall in to the trap of thinking about yourself, the worse it is. And after a little while, I assure you, it will be quite impossible for you ever to wake up. Take small steps. Do not allow yourself simply because you feel like it or would like it very much or because you are intrigued, already to hurry the business along, because it has to be done step by step and only very gingerly, hestitatingly to start on this particular road that I now want to explain and have explained so far. I want to say it because otherwise this whole idea: I can keep on observing my physical body and where do I start observing abd when do I start observing my emotionaland intellectual centers? And they are alos part of me and why don't I start with them now? I have given you the reason why I do not and you can accept it if you wish. If you do not want to accept it you can try it out for yourself and I am afraid you will get stuck. But you try it outif you do not beleive me. In any event, have the experience that it is something that belongs to a different level of awareness than even you r ordinfary level of awareness whon you see your physical body. And this is why it is so difficult

because it is linked up with the level of your being. Now this question of level of being means that I am away from myself, and from the stand point of such a level, I can see my body behaving. I can see it thinking, and I can see it feeling. I have then towrads that, a certain cimpassion. It is me. It is my laboratort. But I see it now from a stand point of objectivity with an understanding of that it bahves exactly in accordance with laws, And such laws on the level of an understanding which I can reach. I will understand them as laws and not any longer as accident. What I am trying to do is to make of that what is accidental in life, a law which I can understand. And whn I understand it I cann apply it. If certain things happen and I cannot explai n them, I have not understanding of them and they are accidental. But I start to see them in the proper relationship: Where did they come from? What were the motivations? What must be the reuslt? Then I have understanding. And this applies to any event outside of me, any event inside of me, any event which takes place in any one kind of form person, including behavior of animals or, if I understand them well, plants, and also the behavior of immaterial things, also inanimate things. And all of this becomes a world. And I have, regarding that world, with more understanding, I place everything where it belongs. And I will not make a mistake. That is, gradually, I will be able to valuate in such a way that nothing is a surprize to me, that nothing that I hope for, I can hope for when there is a reason for it, that I will not hope for anything when there is no reason at all and it is simply base on a wish. A hope based on understanding can have a good result in actually actuali ing that what I hopw for. A hope which is based on a false assumption of my feeling will create the opposite. Read, in this connection, what Ashiata Shiemash has said Faith, Hope and Love. Then you will

see that consciousness also will give a positive result. And consc ousness can only be expressed when I am in a state of being, above my ordinary life. I want to sat these things because they rae important. They may not be of immediate help. They may also seem sometimes a little theoretical. A nd maybe some of us may not be rady for it. Sometimes we talk about things that are, of course, to some extent, a result of work. And they must be. They have to be held up in front of me as something to work towards, even if it si not possible immediately to understand them. But do not ever be dismayed. That is, even for a long time, many years, we keep on having odeas which change all the time in your mind because our experience chnages. And it is the one thing that when my mind starts to change, I said a little while ago, when it changes in its rate of vibration, and of course it is logical that because of such a change, it will take in more. It will understand more. And it will really digest much more than it could before. And for that reason, I must change my concepts. I go around this question of truth as if in a circle. But if I work, it becomes a spiral, finally ending up in one point, which is Absolute. I am trying to dind that absolute something. I am trying to find a place where I can put a crow bar, as it were, as if I could lift the Earth. Thid is really the problem: for me to find within myself that kind of sloidity from which I can operate. And then, because of that, everything in my life, outside, a little bit more towrads the inside, a little bit closer, and finally a central point of gravity of living, which is my being. Then, from that stand point, I can explain it. I can place it. I understand it. I will not judge. I will not judge myself. I will nt judge others. I will be able then to do because I understand. When I understand, I will know what to say, what to help with, how to understand others, how to help them.

And I say do not be discouraged if you do not understand many terms; if you do not understand All and Everything, that it takes as I say, many years before you start really to learn and sometimes you are so suprized that many years ago you heard the same kind of thing and it did not have much meaning or that, at the present time, you are still laboring with these ideas of positive, negative and neutralizer; that you do not know what is meant by two forces meeting; there there arec certain concpets which, of course, remain outside of one because I am dependant on the experience I have with which I enter work. Work can adapt itself to the conditions inwhich I am. And for that time, that what is my condition of course will change and it will cyange gradually but certainly not by leaps and bounds. It takes a long time to develop a real being. Now, if you have any questions out of the week.

QUESTION: (Alice Watson) You speak all the time and we read all the time anout trying to become objective but I just do not know how to do it.

ANSWER: Take s omething that does not interest you and look at it. Only look at it. As soon as you discover that you become interested in describing, in liking it, you are not objective. Now sometimes when I ccontinue to look at it, I allow myslef to start to think or to feel. When I walk on the street, I can take certain things in without allowing it the time for a thought. So when I walk, I can become aware of certain things outside of me which do not interest me, only I notice them. I have, when I walk, instead of window shopping, I get impressions. Those impressions, I can, if I wish. classify. Sometimes they register in such a way that I can remember them. But as I walk I receive impressions.

Now, when I receive such impression, I try to become aware. You see, this is necessary because other wise I will never introduce anything that us objective.

Q: Isn't it much easier to be objective of outsdie things?

A: As I walk I become aware. I am aware of impressions I receive and with this state of awareness, I now bbceome aware of myself.

Q: I can do that but I mean qualities and behavior.

A: I walk. I am aware of myself walking. I now speak aloud on the street. I become aware of my voice. I walk. I move my arms. I become aware. This is the awareness that is necessary first to see myself more and more impartially. I do this wgen I am not particularly effected by antyhing and I am, at that time, during that period when I walk, I can remain xxxxx objective. I will catch myself go off into all kind of thought processes but I bring them back because it is stabted by having impressions form the outside received by my eyes, registering in my brain and then I become aware of myself.

Q: I can do some of that but when I find that the train of though is what I would call wrong, that is immediatelt worng for me to do.

A: Yes, as soon as you find that you are somewhere else, try to come back to the original state where you are supposed to be.

Q: It is like going around in cir cles.

A: I do not know. I see it more like little lines and dots. The dark places I am unconsious. Th e light ones, I am a little bit more conscious.

Q: Well, then objectivity is a lack of emotion.

A: No, why should it be? Objectivity means that I am neutral to what I see. It has nothing to do with my emotions. It has even nothing to dp with a description of what what I see. It has only to do with a registration of something that exists. When I say now it has nothing to do with emotion, it is not true because I also,

as I said a little while ago, I become observant, that is, objective regarding the fact that simerhing in me feels. So, in that way, I have to introduce whatever I expereince as an impression in myself becomi ng aware, then I remain, reagarding that what has impressed me, impartial. I keep on seeing it.

Q: Yes, but that is very difficult. (??).

A: Of course it is. Who sahs it si easy? It is all the time ABC. THere is not getting away from it. It is not something that you learn and then you know it once and for all. It is not like French. You learn it andthen you cn cojugate verbs and that is all there is to it. Any time sone one asks, you say: Oh yes, I know ir. This is a kind of knowledge. Even if I have an ecperience of objectivity it doesnot stay. I may remeber how it is but immediately when I let go, when I stop that effort, I fall back under the influence of Earth. I hope you see this. You have to see this.

Q: I can ..(??).. and then feeling comes back.

A: Let me explain it a little differently. I try to see myself. That is, I try to become clear in my head about having a p'cture of myself as I am. This is as if light enters into me at that time when I am aware and because of that, this condition of light, I see myself as I am. It is very much as if I walk in the sun and the sun shines on me. Now what happens? I continue to walk. All of a sudden there are clouds before the sun. Clouds are formed in the sky between the sun and the Earth on account of certian conditions having to do with moisture; moistrue being in the air and subject towhat is called the dew point. That is, a certain quantity of moisture can stay in the air and the air does not cond nse or crystallize out. There is a certain quantity

dependant on the temperature of the air, hoe much water it can contain eithout becoming visible. Now the temperature drops. There is too much water in the air to be, ... let's call it, the air is saturated and the rest that is extra, somes out, crystallized, becomes visible and is a cloud. That is how clouds appear and how they disappear. It is very ~~mxx~~ simply a matter of termperature: Going up, the clouds will disperse; going down in temperature the clouds will appear. Alright. Now, I am in the light of the sun. I am awake. What happens to me if my thought process, my habotual behavior, my feelings, everytbing that concerns me, starts to operate? It means that there is such and such friction in me. When I follow the line of least resistance, I will be much more unconscious than when I fight a little. When I fight I have friction within my/and because of that the temperatyre rises. In the rising of the temperature, I can contain more of the so-called moisture. That is, that what makes deterioration in me. The clouds, when my temperature rises, are dispersed. ~~Th~~ They are didpersed. They are, let's say, taken up by my own atmospehere. And because of that I see the sun. So, how do I make this process and remain awake? I have to allow for certain conditions of myself, a certain temperature, which is determined by my wish. The more I wsih, the closer I can come to the question of what Orage used to call ' hot under the collar up to here'. Or if I put it in a temperature scale, Do Re Mi. Mi is the place where I should live, not at Do, not at Re. Mi is whereat the end of that little triad, I have a possibility of really being more alive. Mi also measn that particular place from where I should jump across Fa to Sol. So my interest has to be as much awake and with as much energy as I have, alowing as much ~~frxxx~~ friction as there can be. Because of that, having as high a temperature as I can make within myself and becauseof that having more clarity

of receiving light from the sun, which is my effort to try to be aware. So, all the time I walk on the street and I get impressions. I now wake up to the fact of such impressions reaching me. And with hhis, I become aware of myself receving such impressions. I now receive them without any further qualification. Because of that, with the state inwhcih I am, such energy is made conscious. That is, it is not made in a different way, received by me and converted so that this machinery starts to operate a little differentyl from before. And the more of that kind of energy that can enter into my head, and sometimes in my feeling, the more I will be engaged inthe conversopn of such energy for thepurpsoe of feeding different parts of my body which I have called, every wnce in a while, subconscious. Kou understnad now? And it is time and time and time afain and millions of time to try to see oneself.

QUESTION: (May Ripps) I have experience, the last week or ten days, a certain kind of behavior form where I was feeling very strong. (??)... and then , of course, contrasting it with the time when (?) It seems to start with when I reach a certain understanding of sometbing and the way I should be (??).. and my feeling then is quite calm and (??),, my approach. And then when I start to try to do somet ing in ordinary life, then I am completely taken up and I lose myself. (??).. and could not do anything about it because I felt as (??).. to try to solve it. So I jus t let the work go completely; not completely but I did not think about it. And I made one or two very small attmeots. I had an experience of letting myself go completely for a certain length of time. (???)

ANSWER: You remember we have talked every once in a while about using common sense?

Q: I tried to remeber that this time so that I realized that there were certain things that I had to let go (??).

A: This work of Gurdjieff's is extremely practical. It is the one reason why it appelas to a person because it means that he does not have to be different from his usual way of living. He can continue with his business, with whatever it is, and he can introduce at times when he really is able, that is, when circumstances are favorable, and when his wish is strong enoguh, certain kind of food which is then digestible at that time, without stoppong his ordinary way of living. Now sometimes in life, I am so taken up that there is no possibility of putting a little, I call it salt not so long ago, on that particular place. I do not know even how to make my life more digestible. And, as a result, I keep on in a humdrum of existende, without any joy. I now start to salt my life. I introduce now certain things that have to do with being able to make that what I face more palatable. I still am not an expert at it and I do not know when to apply at the right time. And I know very well in memery that when it hasn't happened, I say: I should have done it and I didn't. The conslusion that I must come to all the time is that I did not. That is, that I could not; not that I tried to say to myself: I should have, bevause I have no right to say it. If I have, that means that I could have done it. The fact that I did not do it means that I could not have done it. So, basing myself in memory in anything that has passed, I have a perfect right then to judge about what has happened. I am not under the law when I try to become objective that I have to see jyself impartially at the moment when it happens. As soon as something has happened. it is in ordinary life and I have to learn to judge then if such moments were really condusive for the possibility of work or where they not. The more now I live wiht myself, the more I consider my life, the more I remeber the necessity of having to wake up. The necessity for mysel f

having a wish to wake up, the more I see that my life without being awake is really worth very little and most likely does not lead to very much of an end. In any event, that as far as Earth is concerned, that it will end when I end. All these kind of factors that start to build up within me a real desire of wanting to do something myself. Now from that stand point, I start to judge whatever has been my experience. And I must then remain honest. I must say, at that time, I was a fool. If I only had been able not to be such a fool. I cannot say that I should not have been a fool because thegact remains that I was that fool. The accpetance of the level of my being is one of hte most imprtant poarts of work. If I assume, if I over-estimate, If I belive, if I hope, if I have all kind of nonsense abput myself that I still think and keep on saying that I can do but this and that and that. All of that is depris. It has got to movr out. I cannot work with it. I can not ride two horses. I cannot ride that kind of a horse of excusing myself, of conditioning, of this kind of rationalization. I have to see things as they actually are. Ehen they are that, and I am willing to accpet them, tjen I have taken the first step towrads it. Now in this particular day or week or whatever it may be, I have cibcumstances that effect me very much, that take up mcuh energy, then I must not make an attemot to work. I have to be, as I say, clever. I have tp have common sense. I have to be just. It is a matter of justice. It is that I understand that I could not be different even if I wish. If that kind of understanding is in me, then I will not try. I will leave it alone. Moreover, I will become very simple regarding myself. I will not eb upset. I willaccpt the condition that I was unconscious. I will even accpet the condition that, at the present time, I realize that I was unconsious but (contonued on next page

I am now a

reali e that I was unconsious but I am now a little bit more consious. I cannot really see my unconsiousness unless I have something of consiousness in me. If I am asleep, I do not knmw about my sleep. I do not call myself in sleep, that I am asleep. When I dream I might call myself aslepp but even that is very dountful because my dream is also a state of my sleepiness. But I can dream that I am awake. This is the one thong that we can do in ordinary life. I can dream that I could be a man. I could dream about thepossibility of how it is that a consious man should be. All that I can project in the future. And then I also can say in this dream, which is my waking state of sleep, I introduce a wish. This is my dream made actual. Out of this dream I wake up andI find myself now awake; not asleep. This is the difference. I have a choice. At any one time I have a choice to wake up and stay awake for one moment or to let myself go because I really do not wish enough. If I work during the day like that, U may not be able to accomplish very much. I may not be able to be awake very much. But I will be much and much closer in contact with the possibility of, let's call it, a light state of sleep. I will be close to it. I will be ready for it at any one time that circumstances are a little better or a little easier., or that my common sense says now. no maybe about it. Do not be too sorry. Do not be too self-consious. Do not be too much as if you are carrying the whole burden of the E,rth. No, wake up. Get out of this state. Sometimes I can say it, by simply using a little bit of: Don't be too sorry. You see, this is what I mea. I have to have it in mind. I have to have it all the time. I have to think, that id, something in me, this bm being, has to be in contact with, as in the Bible, the things of my father. I lose it all the time because I am trained that way. Every thing around me takes it away. All the time. And I let go. And I do not even feel guilty that I let it. It is this sense of guilt that I

It is this sense of guil that really I sak: Why should I be asleep? What is it that has made me asleep? and keeps me asleep? And I can notalways say it is Earth. But, I say, alright, if it is Earth, then I know how to do it because than I have to fight against the Law of Gravity. If I can define what I fight against, if I can define the enemy, if I can define my habots, if I can define my associative thoughts or the things that all the time take place and take hold of me, then I have a measure. You see, it is not hopeless at 11. You msut not say that it was a bad week. It is not. But you not be ableto transform it and convert it into that kind of actuality that you call work. It is the attampts. the constant hammering on it. Whereis the stone that breaks when you have 51 strokes with a hammer or 50? "here is it? All the 50 are necessary to bring about 51.

Q: I understand much of this. And I reached a point now (??).. more awake then I was and I guess that I (??)...

A: Walk around May. Around the desk. Do something intentionally and nit because of habit. Sit down with no reason at all. Get up. Walk around the desk. Small things, again and again; such small things that it looks infntile and still, that is the material that we have to work with. Very small. It does not make any difference whatsoever what it is provided I have towards it something of: Thank you. This is a means for me. Anything I will use. Gurdjieff says the crumbs of the table. I will pick. I will pick up energy that is lost by someone else. It is nost anyhow. I goes down the guttern. And people all the time lose energy. They cannot help it. But there is a way of pick ng it up/ So, when I sit and I thinka abotu work, and I want to work, then I work. You know? I do it. I do it. I think about work. I do it. I must put that immediately in that. Or I sit quiet and I say I will work. Alright, I will work. I will sit. I will allowo myself to sit. Maybe I will not work as yet but

I will come closer and closer to the necessity of it. Maybe I will want to be quiet, collecyed,do some kind of an exercise, sense. I will introduce unto my daily life, something of a different kidn of nature. All of a sudden I will remember something and say: Yes. Or I will speak loudly or I will reach for the telephone like this. What was it that Gurdjieff would throw a ball up and catch it like this? It is the otherwises. It is the differences. That what is not ntural. Taht is the kind of thing that always will help me to wake up. And I f I can introduce it, if I can be clever enough, at a certain time, to introduce something just a little different. You know, sit like this, sit like that, bend over. I do not care how provided it will give you an opportunity to wake up to the fact of your existence. This is what counts. Nothing else counts. From our stand point nothing counts on Earth any more than only that it can lead to something of being awake. The while point of trying to get

away from Earth. This is really idiotic but neverthelessit is the case, simply because Earth has bound us and we are now trying to get away from the bondage of Earth. If we are free, we aan go as we please. We can go up and we can come down. We can be on Earth in the midst of everything that used to bind us, but, my plan is then to be and not just to exist. So the whole thing, all the time, comes back tp small things; little by little, pick this up, do something, sense it, release it. Sit there like this. Collect yourself. Drain yourself. Make your face empty. Screw it up. I do not care but wake up. And then sit quiet, pray, combine into one wish to be aware, one wish, all of you, to be. When one is, then is the level of fusion. This is the possibility of actually experiencing something within oneself that I say: This is not of this Earth; this is what I want. Thank God. And then I do this and that and whatever it may be.

QUESTION: (Richard Wachtel) Last week I spoke bout my observtion that my desire to work and to wake up was nog very strong. And you gave me a task, which I did, altho I did not do it as many times as you said because I used me own judgement and found out that (??). I did not get five opportunities today. However, it did help me to wake up. And in general, work wad more a part of my life this week than it has been for a number of weeks in the past. However, my desire was not increased. It was not increased very much. Perhaps I thought about work more times but...

A: Dick, do you like yourself?

Q: As I am? No.

A: Really not?

Q: Iwas about to bring this up.

A: Really not?

Q: Usually I do. But there are times when I really take a good look, which I am not doing now, and which I did not like very mcuh,and that is why I want to work, one of the reasons.

A: For the time being, try to see yourself with partiality. Become acquainted with yourself and see how damned mechanical you are. Really, if you can see it, this kind of expereince, that really in that way, you stink.

Q: I even see this simetimes but it is purely intellectual.

A: Yes, but that is not enough.

Q: No, I see it a lot of times.

A: Yes, yes and keep on seeing it and make it an experience. If you can make it an experience, but for that you have to be much more honest.

Q: Sometimes when things are not going well....

A: No, aside from that. It is the other times you have to see.

Q: But how?

A: How? By wishing it.

(OVER)

At that time, by seeing it. After that, see it. In retrospect, see it. And then see it honestly. You are glib with your tongue. You say things. You say many things you do not mean. You do it for a certain purpose, either to be smart or to be smoothe or to be ploite. You msut afterwards hear what you have said. How you were. what you did. How mechanical you were. But this you have to taste. It is not just a matter of memory. You have to tekk yourself: This is me. For the time being, there are lotssof conditions when you like yourself and (??). You have to find certain thimes when you really start and you know in your head already that you dislike and that you have to, really, you have to give it much more attention.

Q: When it comes I give it a great deal of attnetion. But what my question is, Mr. Nyland, is how do I make it more often?

A: No, deepen it whenever you have it.

Q: I make this attempt. I do that.

A: Good, good,when you make that attempt in the same way as you now say, it id alright. You see? There is a difference. There is a difference. This last, you make this attempt, yousaid, that I beleive. And that now you have to do when you are by yourself.

Q: Mr. Nyland, there are times when I do make a real attmept and have a genuine desire and I would give almost anything to wake up and to be able to wake up when I want to.

A: Don't give anything, only wake up.

Q: Yes, but how do I create those conditions?

A: When they come, use them. Get it out of your mind. Make an effort. Then the effort os not mental. It may use your mind but it is not mental. It is as if one, at such a time, in becoming aware, as if one becomes a different person, as if then, that what I see chnages its proprtion. I do not know how far that kind of experience you know of yourself of sitting, and all of a sidden realizing that you sit. And it is a little different from the fact thst you say

that you sit to the fact I am. I have compared it woth three lines that go out and form an angle. You understand what I mean? One, two, three. Threeaxis on each other. You draw it on a peice of paper, and you look at it. It is as if the angle comes towards you. Right? And at a certain time the angle foes away. What has happened in oyu? You see? It is that chnage that takes place. It is the same thing but now you see it this way receeding and now it comes towards you. I have a picture and then, for some reason ot other, again I see myself but differently. Sometimed I can have it when I am quiet and I brea the deeply. But I do not want to introduce that because it might lead a little bit to a contamplation of breathing. Simetimes, when I sit quiet and collected, I can sense. When I sense, honestly wishingto sense. I will wake up. But these things cannnot remain thoeretical. They have to be experienced. Then you can judge about the,. And even if it is partly lifting up the veil a little bit, already that is anough because it gives you an indication that you are on the right road.

Q: This, Mr. Nyland, I realize, that experience is necessary. I want to knwo if you eill tell me, if you won't you won't, how can I change the external conditions of my life so that....

A: Don't. I have told you the story of the little chicken and the egg? I tell it all the time. Do you know it? I will tell you again like I tell may things the same way anyhow. The little chicken is in the egg ready to be born. The mother hen is outside. And the mother says: You peck your scale and then you will come out and you will see how beautiful itis. There is nice sunshine and blue sky and all that. And the little chicken says, "How do I know?" Well, the mother syays, "You have to peck that scale. You peck at it and it will break. And the chicken still says, "How do I know? You tell me that. How do I know? " It will not know until it starts pecking at the scale a little bit. All of a sudden it realizes that mother

is right. You ask me an impossibility. All I do is to tell you. You try time and time again. How can you? Not yourself. You do not change yourself that way. You do not create conditions that way. You creat within yourself a different kind of attitude and that attitud e is your wish. And the wish is based on a variety of things, many of them mental, may of them feeling, many of them awkward situations inwhich your physical body is, inwhich you are forced by hook or crook to see yourself. And it os that moment when I see myself accidentally that I remember that I oug ht to do something with this moment. And then I try to prolong it. And then I make an attmept to extend it and to remain awake. You see, you never can ask me how to do it. I only can say;this is the way. it can be done. And then you find out how to do it in your own life.Icannot live your life and no one can live your life. Youare the only one who will live it, And you have to keep on working with this. Working with the ideas, hoping, praying for that kind of a change to see yourself more often, Sothat conditions remind you more often. The conditions will not change. The conditions are always the same. They will always put you to sleep. There are very few condtions that actually will help you; one out of ten thousand might help you, as a condition, to wake up. And you will be fortunate if you happen to be arojnd when that condition prevails. Every once in a while a person, an activity, an experience, might help you to wake up. A shock can help you to wake up. Sometimes someone else who happens to go by and says a word, not at all intended for you, might help you to wake up. Sometimes a thought which happens to be in your mind might halp you t o wake up. But do not count on them. When they arrive, when they, for some reasom or other happen to appear, try to use them. Put yourself all the time in a state of that kind of anxiety. This is what is meant by keeping the lamp burnign so that when the bride

groom comes he will mot find you asleep or the lamp extibguished. Why are such things necessary? Why is it always the emphasis on the necessity of being, as it were, in the state of Mars? In a state inwhich one has a Tescooano to look at Earth? Naturally, one has to see ones body. Naturally I have to be in that kind of almost fighting state, ready to fight without fighting, ready like a cat, ready to jump. To be awake up to here at Mi, not at Do, not at the bottom, hoping that someone else will tell me or give me a couple of shovelfuls. I have to do it. I have to work. I have to sit and pray, dig, until finally, whatever I dig away, like adog. I have explained that every once on a while. Atlantis sunk and only an I indicates where Atlantis was. And the dog digs and digs ans digs for a bone because it is buried there. That is Atlantis. It is buried. And as I dig, the dog becomes God. But I have got to dog, otherwise how will I find it. No, Dick, you cannot expect anything else than only if you put on sideo the scale some kind of a wish and an effort. The other side of the scale will give you consciousness. It is a balance between whatever I wish to spend, that I will receive. If I do not spend, I will not receive anything. I have got towork. If I work, then I canexpect to have some kind of, let's call it, satisfaction or perhaps joy or perhaos insight or perhaps aspiration. But I must do, do, all the time, something in that direction so that I can actually say at the end of the day that I have done my best. Even if the best was not very good, at least I have not forgotton. You live with it. You will see it will come. But live with it. Really, have it uppermost in your mind. For one week, have it uppermost in your mind, Something, that nithing in the whole world, during tht week, can dislodge this thought for you, to become a man. If you live with that, everything that will do will eb tinted, colored. It will take on some other kind of, almost, like an aura. Everything.

you shake hands, the way you will walk, the way you will talk to people, the way you will read, the way you will think, how you will think about someone else. All that, if it is not mixed, if it is simply lighted from above, as it were, that it can take on a kind of color so that you, as it were, submit yourself to it, to wish to be blessed. In that sense, if for one week, I could maintain that kind of attitude of really wishing to be awake, that is a miracle. And a miracle then could happen. And one could, not that it will happen, but one could be quite a different person. And if it is not a whole week, half a week, 50%, 25%, 10% one half of 1%. What is the difernece preovided I an positive regarding it? I may have all kind of difficulties so that my progress may not be very fast, but, in relation to that what I wish, I become one. This is the meaning of unity. The unity is not measured on the sacle of the Absolute. The unity is measured on the svale of the possibility at this moment, and, in that, I fuse. I can be what I now can be.

QUESTION: (Gail Morris) I want to speak about the accumulation of data. In making attmeptd to wake up. it seems that I am able to become aware of myself; I think I am using the right term.If you are aware, does it necessarily mean that you are then awake?
ANSWR: That is right. There is a difference, of course, you know. I wake up. Then if I continue, I remian aware. But the fact is that when I wake up, I do not stay awake. And I am not aware. I fall back again. Then I wake up again. So for that reason, all the tine, the attmepts and the efforts on myself is made of of a resultant awareness and it is not, as yet, an awareness which is more or less continuous or a least a little bit deeper. So, you can make a distinction between the two. The result is the same. The resuslt is I am not asleep.

QUESTION: There are certain instances where I have decided to wake up, and I remember these times, I remember my hands in a certain way or, for instance, one tome I was taking out the kittens and I culd see my hands. (??)... more or less what my posture was at the time and also that I was not really wanting to wake up because then I had to slow down. And I remeber that a certain attitude I had (??)... but thr experience like this, or just simply today, when I was (??) ... and I remeber little things like (??).. my biggest problem is that I am never really able to obsevre enough (??) .. I know that I am going into a certain state. What I want to know is, how does seeing me xk hand this way or that way, relate to other things. It seems like this accumulation of data is so scattered and so unrelated.

ANSWER: That right. it is very scattered. And when you have it just with your hands and you do not go any further, it also loses its value. You know, there are times, I am quite certain that you have experienced it, inwhcih you do get a certain seeing of yourself, an experience of becoming aware.

Q: Yes, but this time, most of the time, I am not able to do this (??).. it is clear but I am not(??).

A: Have you ever had an experience of seeing yourself as if you are then bowled over? Something that, at that time, you saw all of yourself doing certqin things, finding yourself in a certain place and you will never forget it?

Q: Yes.

A: All right. Now hold on to that. Now you try to bring back that kind of state. You have it all the time in the back of your mind. It is not that you wish that particular state but you wish a state similar to it. And for that, now you make everythibg that belongs to you at the present time, that could help you on the

road to becoming aware, and you take it, as it were, as your compatriot. You make them all all joing together. You make then one solid aim, one prupose; to be awake. Never mind little things. There are little things now. There is a little thing the next moment and the next moment. I sit here, I move my hand. Can I become aware of this? I have a posture. I can change it. Can I become aware? I stretch out my legs, Can I become aware? I say something. Can I hear it? All the time. I can be busy. I can be bust to try to make such states of awareness but I must do it and not jsut wait until I happen to see my hand. U am interewted in somethibg that has to do with the develipment of myself. I I wish to develop, then I will put something thete in that state. I have got to work. If I reali e that I have got to work, then let me work. Get out of my way. I work. I have to work. This is the kind of thing that I have to have in my mind and in my heart. I have to be as if I am really sucked in or that there is something that a force in me that says But I have got to work. Something of that kind. Not lukewarm. Real. And if that kind of wish is not there, it is useless. As I say, lukewarm - no good. Hot, cold - alright. Not lukewarm. It is wishy washy. It is half and half. It is not right. It does not belong. I can not be stsy a child. I do not want to be an old man. At the same time, I have to remain alive. The one thing that characterizes me as a child, as a middle aged man, as gorwn up man, is I am alive. The one characteristic regardi g wobk is I work. In this little thing, ih that little thing, I wake up. I wake up. I wake up. I wish to wake up. I cannot sya this more, yousee, because why? I try to tell to wake up. Now it is up to you to wake up,to wish. If for some reason or other, whatever the reasons are, it does not matter any more. It does not matter to you whatever the reasons are provided you have a wish to be awake and then you will

start day after day. Now wait, not wait until you get to the door. Now, beofre you get out of the door. Not wait until tomorrow morning. No, tonight you can wake up. Now is the time, Not tomorrow. No, each time is the time if I can do it. If I can only muster enough of that kind of energy to see the necessity at any one time that I ought to do something. I am gettin g older. I said it last week. Not because I am getting older. I lose life, that is why. I lose my interest, my enthusiasm. I go around like this, like a mad man. But when I am still alive, so that I believe in the possibility of having life and manifesting it, and live then, that is, put it to acertain purpsoe, this is my life. The children, the husband,the family, the home, everything, all of it, takes on something that is different. I face it as if that is aware and I am not. It is just almost the opposite. Everything reminds me bacsue it represents something of a certain kind andI look at it with a new eye and a new life. And now I become aware of myself in that surrounding, and I now respond to it. And I now try to behave in accordance with whatever I understand of good, in that wa , behavior, honest, conscious behavior, becoming to a man. Little things, certainly your hand. Everything, everything. You stand. You atand still. You walk, You come to yourself. Again you walk, you walk backwards, forwards, left, right. Do it for five minutes, ten minutes, exercise it. Morning exercies to wake up. You see what I mean? This wish, something of this sacred fire. That has to ve there, otherwise it dies, it dies. Earth is too happy when it dies. The devil is much happier when you are alspee. Do not let him tell you. You wake up.

So, children, next week. Work. Try to be honest. And try to understand. Try to see yourself, I hope. Good night.